

oblations: the evening is not for the gods <sup>j<sup>1</sup></sup> it is unacceptable to them; and whether it be any other than ourselves who worships them or propitiates them, the worshipper who is foremost (in his devotion) is the most approved of.

3. Your car, ASWINS, approaches, coated with gold, honey-tinted, water-shedding, laden with ambrosia, as quick as thought, as rapid as the wind, wherewith you pass over all obstacles.

4. He who, in the appointment (of the offerings), presents to the NisATYAS the most ample (share) of (the sacrificial) food, who gives (them) the largest portion of the viands, secures, by his acts, the welfare of his son, and ever has the advantage of those who light no sacred fires.

5. May we be united with the ASWINS, by their special protection, which is the source of happiness, the guide to good: bestow upon us, immortals, wealth and all good things.

(LXXVIII.)

The deities as before; the *Rishi* is SAPTAVADHRI <sup>j</sup> the metre of the three first stanzas is *Ushnih*, of the fourth *Tri&htubh*, of *Merest Anushtubh*.

6. ASWINS, come hither: NisATYAS, be not ill-disposed; alight like two swans<sup>2</sup> upon the effused libations.

7. Like two deer, ASWINS, like two wild cattle<sup>3</sup> on

8. Conformably to another text, *purvdhno vai dtvdndm*, the forenoon Terily is for the gods.

9. The *Itansa*, the swan or goose, is supposed to be a connoisseur in pure water.

<sup>3</sup> Like two *Gauras*, *Bos Gorutu*.